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THE LONDON MOSQUE,

63 Melrose Road,
Southfields,
London, S. W. 18,
England.

THE AHMADIYYA MOVEMENT IN ISLAM

Sufi M. R. Bengalee, M. A.,
56 Congress St.,
Suite 1102,

Chicago, Illinois,
U. S., America.

THE AHMADIYYA MOVEMENT,

P. O. Box 727,
Lagos (S. Nigeria)
B. W. Africa.

THE AHMADIYYA MOVEMENT,

P. O. Box 554, Nairobi,
Kenya Colony,
(B. E. Africa).

THE AHMADIYYA MOVEMENT,

Mount Karmal,
Haifa (Palestine).

H. A. K. AYAZ KHAN,
B.A., LL.B.,

Boernerowo K/Warszawy,
No. 18, Telefoniczna Street
Warsaw (Poland)

N. A. GHAFOR SOOFI,
Esq.,

C/o H. M. H. Esmail,
P. O. Box 551,
China Buildings,
Hongkong (China).

A. Q. NIAZ, Esq.,
Aotanicho, 2, Chome 601,
Nada Ku, Kobe (Japan).
MOHAMMAD SHARIF
MALIK,

via Milazzo No. 3,
Piano, 5, Intenno 22,
Rome (Italy).

MALIK AZIZ AHMAD
KHAN,

Petodje, Oedik,
Gang I, No. 27,
Batavia C. (Java).

Dr. MOHAMMAD DIN,
Lomina Street, 49,
Belgrade.

M. RAMZAN ALI, H. A.
C/o Dr. Mohammad Taha,
Venezuela 791,
Buenos Aires (Argentina).
M. MOHAMMAD IBRAHIM
Nasir., B.A.

Magyarovszagi
Iszlami Mission,
VII. Arena-ut, 7.111 2
Budapest, Hungary

THE AHMADIYYA MOVEMENT,

Gold Coast, West Africa,
P. O. Box 39,
Salt Pond.

THE AHMADIYYA MOVEMENT,

Rose Hill,
Mauritius.

THE AHMADIYYA MOVEMENT,

Box No. 305, G. P. O.,
Perth, W. Australia.



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56 E. CONGRESS ST., SUITE 1102

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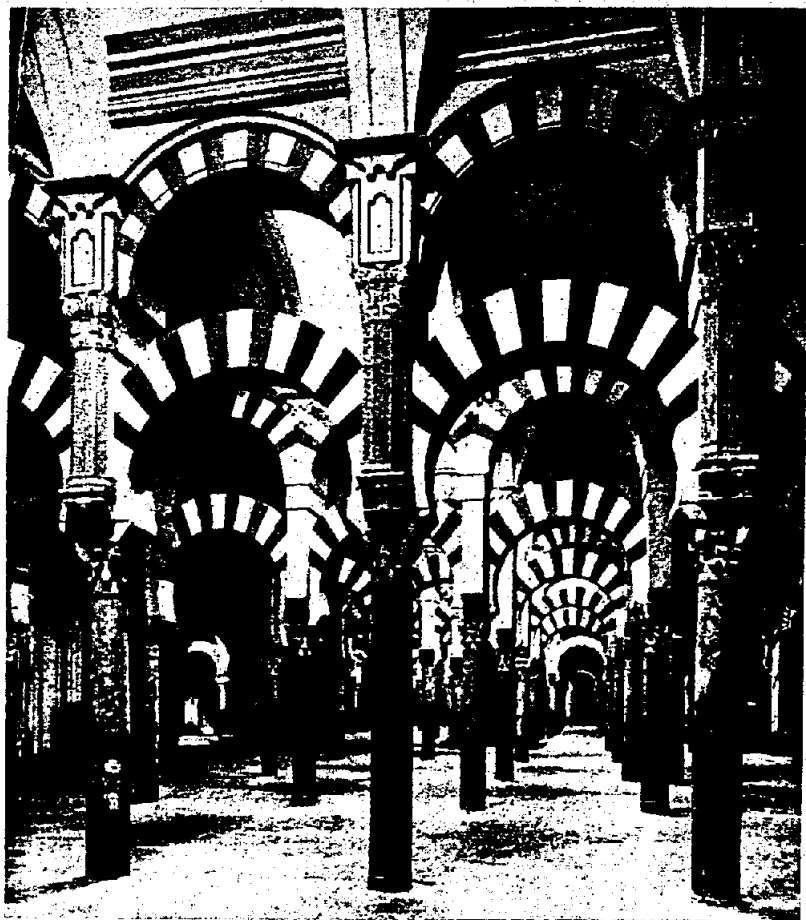
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The Interior of the great Mosque in Cordova.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اِذَا الدِّينُ عِنْدَ اللَّهِ الْاِسْلَامُ

Verses from the Holy Quran

Transliteration

Lillahi ma fi-ssamawati wa ma fil-ardh: wa in tubdu ma fee anfusikum aw tukhfuhu uhasibkum bihi-llah: fa-yaghfiru li-man-yashaa-u-wa-yuazzibu man yashaa: wallahu ala kulli shai-in Quadeer.

Amama-Rrasulu bima unzila ilaihi mir-Rrabihi wal muminoon: kullun amana billahi wa mala-ikatih wa kulubih wa rusulih: La nufarriquoo baina ahadin-mi-rrusulih, wa qualoo samina wa atana ghufranaka Rabbana wa ilaikal Maseer.

La ukallifullahu nafsani illa us'aha: laha ma kasabat wa alaiha mak-tasabat.

Rabbana la tuakhizna in naseena aw akhta'na. Rabbana la tahnim alaina isran kama hamaltahu ala-lladheena min quablina. Rabbana wala tuhammilna, ma la taaquata lana bih: wa'fu anna waghfir lana warhamma anta mawlana fansurna alal quawmil kafreen. (11-284-286)

Translation

Unto God belongeth whatever is in the heavens and whatever is in the earth: And whether ye manifest that which is your hearts or conceal it, God will call you to account for it and He will forgive whom He pleaseth and will punish whom He pleaseth. And God is powerful over all things.

The Prophet believeth in that which is sent down unto him from his Lord and the faithful also. Every one of them believeth in God and in His angels and in His books and in His prophets: We make no distinction between any of His Prophets: And they say we hear and obey and we beseech Thy forgiveness O Lord, for unto Thee must we return.

God will not hold any one responsible for aught beyond his capacity. Every one shall have the good which he earneth and shall have the evil which he earneth.

O Lord catch us not if we forget or commit faults. O Lord, lay not on us a burden like that which Thou didst lay on those who passed before us and make us not bear what we have not strength to bear but remit our sins and forgive us and have mercy unto us: Thou art our Master, so help us against the unbelieving nations. (11-284-286)

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

Ibn Omar relates that the Holy Prophet said, "Moslems are brothers unto one another. Therefore let no Moslem oppress another Moslem nor leave him in the hands of an oppressor. And God helps him who helps others in times of their needs. On the day of judgment, God will remove the distress of him who removes the distress of his brother. On the day of judgment God will hide the faults of him who hides the faults of his brother." (Bukhari)

Abu Saeed relates that the Holy Prophet was asked as to who was the best Moslem. The Holy Prophet answered, "That believer is the best one who strives in the path of God with his life and wealth." "Who is the next?" was the question again. The Holy Prophet replied, "The man who retires to the corner or nook of a hill and devotes himself to the worship of God, fears Him and does not do any harm to anybody." (Tirmudhi)

It is related that when Utba, son of Ghazwan, was the governor of Basrah, he said in the course of a sermon, "I remember the days when there were only seven Moslems in Mecca along with the Holy Prophet and I was the seventh one among them. We could not have any other thing for food except the leaves of the trees. On account of eating the leaves, our intestines became wounded. In those days I received as a gift a sheet of cloth which I divided into two parts, one of which I used myself and gave the other to Saad son of Malik to wear. Today every one of us is a governor of some province. I seek refuge with God from the slightest thought of self-importance." (Muslim)

It is related on the authority of Suhail that a man asked the Holy Prophet, "O Prophet of Allah, give me counsel to do such work as would help me to win the love of God as well as the love of men." The Holy Prophet replied, "Renounce the love of this material world, then God will love you. Desire not to have any wealth from people and they also will love you." (Ibn Maja)

Excerpts From The Writings of

Hazrat Mirza Ghulam Ahmad
The Promised Messiah and Mahdi
(1836-1908)

The attainment of the certainty of conviction concerning the existence of God is the most important and difficult problem for man to solve. He must develop in his heart of hearts a firm belief that obedience to God is the source of peace and happiness in this world and in the world to come and that disobedience to God is at the root of all sorrows and sufferings. When man attains to this stage of the realization of God, he shuns all evils, for he knows for certain that God sees all his actions and watches all his movements and is so powerful as to turn this life into hell for him. It is obvious that every one avoids what he knows for certain to be harmful for him. No one thrusts his hands into a hole which to his absolute knowledge has a snake in it, nor does anybody swallow what he knows to be poison. In order to get rid of these harmful things, man does not stand in need of any atonement nor does he ever consider it necessary that some one should be crucified to save him from these evils. All that he requires is absolute knowledge concerning the harmfulness of the sins. This is sufficient to keep him away from those evils. No one knowingly casts himself into destruction. Even the patient avoids the taking of a food which he knows would endanger his life.

Now when we find this innate quality in human nature, the question arises, why does not man stay away from committing sin against God and from breaking His commandments as he stays away from other harmful things. The answer to the question is clear: because he has not as sure a conviction of the harmfulness of sin as of the physical things mentioned above. It is, therefore, without the least doubt that what man needs to avoid sin is not atonement but firm and absolute faith in the existence of God and an unshakeable conviction that sin against Him is rank poison. With such faith and such conviction reigning supreme in his heart, man is sure to keep away from sins as he keeps away from a venomous reptile.

We have made it abundantly clear that lack or weakness of faith in God or in His judgment is the cause why sins are committed so fearlessly. It is ingrained in the nature of man to be fearful of things that cause him harm. If several men are sitting comfortably under the roof of a house, one shock of earthquake would be sufficient to make them run away and get into the open. Because they know that a few moment's delay would bring the roof down upon their heads and end their very lives. But the sinner is not as sure of the evil that would overtake him in consequence of his sin and this is the real cause of his recklessness in the sinful course. Those who seek false methods of salvation grow still bolder in the commission of sins because false schemes cannot lead to certainty of conviction. The man who has the certainty of faith in God, is fully aware of the evil consequences of his sins and firmly believes in the Divine judgment must, of necessity, save himself from the commission of sins. It must be noted that the faith in God must not be a traditional belief based upon heresay but it must be a strong faith based upon certain knowledge about the Divine Being. This is the true philosophy of salvation which the Holy Quran has revealed unto us.

At this point, the question may be asked how is it possible for man to attain to this stage and to have such a strong faith in the existence of God and in His retribution, so that he keeps away from the slightest disobedience to God with the same horror as he keeps away from snakes and poison and similar other destructive things.

In answer to this question I wish to state that it is my personal experience and the experiences of the righteous men who have passed before us that by following the Holy Quran and the Holy Prophet Muhammad, (may the peace and blessings of God be upon him) with true sincerity and faithfulness, man attains to the love of God which is gradually instilled into his heart. This love grows ever deeper and deeper, and a light is granted the soul of man by the spiritual power of the Word of God which opens his inner eyes and enable them (the inner eyes) to witness the wonders of the life to come. It is then that man knows for certain that God exists. This certainty of conviction grows stronger and stronger until it becomes personal experience and realization of God. When a person believes in the Holy Quran and in the Holy Prophet, he does not at first attain the purity of soul. At first, he remains en-

grossed in many transgressions. Then the grace of God takes him by the hand and his faith is strengthened by extraordinary methods in accordance with the promises contained in the Holy Quran, "*For the faithful are the glad tidings in this life.*" Thus the believer receives glad tidings from God concerning himself and as his faith continues to become stronger and stronger by means of these glad tidings, he gets rid of sins more and more and advances in virtue and righteousness step by step. It is to this gradual advancement from a life of transgression, to the life of righteousness that the Holy Quran refers when it says, "*Some injure themselves by evil deeds; others keep the mean between good and evil; and others employ the fulness of their power in doing good.*" This verse mentions three classes of believers which are three stages of progression in the spiritual journey of man. First: Those who are still involved in sins, their evil deeds outweighing their virtues. Second: Those who keep the mean between good and evil. That is to say, they are not yet entirely released from the bondage of sin but at the same time, in them the power to do good is highly effective. The third: This class is constituted by the righteous who have reached the highest pinnacle of spiritual progress and excell in virtue and in high morals.

A glance at the early history of Islam will make it increasingly clear how the Holy Prophet Muhammad brought about a marvelous transformation in the lives of his followers. This unique change marked the moral and spiritual advancement from the lowest to the highest stage as described above. Those who believed in the Holy Prophet were at the time of their conversion in a state of moral degeneracy and corruption. They were steeped in barbarism and led lives which were more beastly than human. They were so deeply immersed in gross immoralities and vices that they had fallen off from the elevated state of humanity. They were utterly ignorant of their degenerate condition. They could hardly distinguish between good and evil. The immediate effect which the teachings of the Holy Quran and the company of the Holy Prophet exerted upon them was that they began to be conscious of their moral bankruptcy and fallen condition. Their previous state has been described in the Holy Quran in these words. "*They are like beasts, even more astray than beasts.*" When they felt the power and the wonderful effect of the Holy Quran and of the company of the Holy Prophet, they began to move toward a

virtuous course of life with the assistance of the Holy Spirit, as the Almighty God says of them. *"He (God) assisted them with a spirit from Him."* This Spirit of God is the unseen power which is vouchsafed unto every believer after he has believed in God and shown patience in His path. In other words, the acquisition of this hidden Divine power must be preceded by the act of believing in God and exertion in His path.

After the companions of the Holy Prophet had been blessed with this divine power, they did not stop in that stage in which they were awakened into the realization of their own weaknesses and faults and developed a great hatred for sins. They took a forward step in the path of righteousness and continued in that path until they reached the middle stage in which they acquired a power to practice virtue, sufficiently strong to counteract the influence of evil to which their weakness still at times pulled them. Then, inspired by the power of the Holy Spirit, they devoted themselves, with their virtuous deeds, to conquer Satan which is a name for the force that impels men to wrong doing. At this stage their exertions to win the pleasure of God and to do His will reached a point beyond which human imagination could not conceive. In the path of God, they did not value their lives even as chaff. Then they were accepted of God who infused in their hearts hatred for sin and love for virtue. Thus He fulfilled the promise which he made in the Holy Quran, *"As for those who strive in our path, we certainly make them walk in our paths."*

In short, there are three stages through which the believer has to pass. In the first stage, though evil tendencies are predominant, yet a man is fully aware of his fallen state; in the second he gains power to do good but is not able to crush the demon of evil utterly and in the third he employs the fullness of his power to do good. In this last stage his onward march is a continuous one and he gains such knowledge and understanding concerning the greatness, power and glory of God as though he had seen Him. Because in this stage God reveals unto him His path by the extraordinary working of His Spirit. The assistance of the Holy Spirit which is granted to the true believer is simply a grace of God which is bestowed upon those who believe in the Holy Quran and in the Holy Prophet (may the peace and blessings of God be upon him) with a true and sincere heart. It

is not granted as a result of any efforts or exertions on the part of the believers. It comes only to those who are truly faithful and steadfast and show patience and fortitude in times of trials. At the same time, the Divine guidance which is mentioned in the verse, *"As for those who strive in our paths, we make them walk in our paths"* cannot be acquired save through efforts and exertions for the attainment of the higher stage of spiritual progress. The man who strives in the path of God is in the beginning like a blind man. He is still unaware of the great heights to which he will reach and the mysteries and wonders of the spiritual life are not yet revealed unto him. He is still at a great distance from the land of light. But if he continues in his efforts and exertions, the Holy Spirit will inspire him to march forward and will make him strong. After that he will be granted a new spirit which is far more powerful and stronger than the spirit which he at first possessed. In reality, they are not two spirits, but different manifestations of one and the same spirit. God is One but His manifestations are different with different people. God reveals Himself unto His chosen servants with such beneficence and glory and manifests such wonders of His power unto those elect ones, as are not witnessed in His dealings with other people. An ignorant person may think that two different Gods are dealing with the two different classes of people. The truth is, He is but one and the same God. So also is it with the Holy Spirit which is one and the same but its manifestations are different in the different stages of the spiritual progress of man. The greater the sincerity and the faithfulness shown by a man, the greater are the wonders which God shows for his sake so much so that the heaven and the earth are made subservient to him. On the contrary, the less the sincerity and faithfulness shown by a person, in the path of God, the weaker are the manifestations of Divine power that are displayed for him so that such a man ultimately meets with disappointment and failures and becomes victims of trials and afflictions.

Reverting to the original subject, I wish to bear witness that the God in Whom the Holy Quran requires us to believe is mighty and omnipotent. He is the sole possessor of all perfect attributes. The man who turns to Him with a true heart and walks toward Him with sincerity and faithfulness is made unique among men even as God is unique in His Oneness. And the doors of heavenly blessings are

opened unto him. Just as God has shown innumerable wonders of His power in the heavens and the earth, so also does He manifest great wonders of Divine power at the hands of such a righteous person and extraordinary signs are shown through him which are beyond the power of other mortals. No one who stands against him can win victory over him for Almighty God becomes his tongue with which he speaks and his hands with which he performs wonderful deeds in this world. Ye cannot say such a person is God or the son of God. At the same time, the man who by following the Holy Quran attains to the height of Divine love, sincerity and faithfulness, becomes, so to say, the manifestations of God. All this is the result of the mighty power and the peculiar characteristics which we witness in the word of God, the Holy Quran. That mighty power and those characteristics cannot be found in any other book which is regarded a revealed book by other people.

It might be that on account of the long ages through which these other books have been handed down to the present generation, they have been changed or tampered with, or wrong interpretations have been put to their words or Almighty God has taken away blessings from those books so that in the last days all differences may be removed and all people may take one book for their guide. We cannot explain away in any other manner the fact that the other books do not possess the powers and the characteristics that are found in the Holy Quran. For example, by following the Holy Quran a person enters the category of the chosen ones of God, and of those who attained access to Him. This is the reason why the followers of these books deny the existence of such excellences as man attains to, in the nearness of God and laughs at signs and miracles. We, however, do not laugh at them but feel grieved on account of the fact that they are deprived of these Divine blessings.

I do not relate the stories of miracles of the past ages but speak of my own personal experiences. I have witnessed a mighty power in the Holy Quran and a marvellous influence in following the Holy Prophet—a power and influence of which all other religions are devoid, namely, a true follower of them attains to the stage of the elect ones of God. Not only is such a person favored by God with His word but His deeds also reveal unto him that He is the God, the creator of the universe. His faith then attains to

(Continued at the bottom of the next page)

The Existence of God

By

KHAN SAHIB M. ATA-UR RAHMAN M.A.

"Their apostles said: Is there any doubt about Allah, the Creator of the Heavens and the Earth?" (XIV:11.)

This is a definite statement which the Holy Quran makes about the existence of God. Belief in God's existence, according to Islam, is not superstition, not the result of man's fear of the supernatural or the superhuman; it is part of his very nature, it is ingrained in his very being. Atheism, or any shade of Scepticism, has but a negative existence. It is at once the symbol and proof of the perversion of human nature or intellect. If man is left to his natural propensities, free from external counteracting influences, his inward self will cry for the infinite Being, and his soul will yearn after the Divine Soul.

It is to this naturalness of human belief in God's existence that the following verse refers:

"And set your face straight for religion, turning solely to Allah—the nature constituted by Allah in which He has made men; there is no changing of Allah's creation; that is the right religion" (XXX:31). Islam claims to be this right religion because it takes its stand on human nature and inculcates belief in the existence of an All-Perfect God as also in His providence. The Prophet of God, (may peace and blessings of Allah be upon him) himself gave the correct interpretation of the above verse and pointed out that

heights that are beyond the stars in heaven. This is my personal experience. God speaks unto me and has manifested more than a hundred thousand signs at my hands. Though I hold in respect all the prophets that have passed before and revere the sacred scriptures of every people, yet I believe Islam is the only living religion. For it is through Islam that God revealed Himself unto me. Any one who doubts the truth of these statements may stay with me for two months and he will be convinced of their truth. In my opinion, only that religion is worth the name which is a living religion and which reveals God by living and fresh manifestations of His power. Mere assertions do not prove the truth of any religion.

(Chashmai-Marifat)

human nature itself dictates belief in the One, True God as presented by Islam. *"Every child that is born,"* said he, *"is born in the right, natural religion; it is his parents who make him a Jew, a Christian or a Magian."* Then he repeated the words that occur in the Quranic verse: *"the nature constituted by Allah in which He has made man; there is no changing of Allah's creation; that is the right religion"* (Bukhari).

There is another beautiful verse in the Holy Quran which points allegorically to the same truth. *"And when our Lord brought forth, out of their back, from the children of Adam, their descendants, and set them up as witnesses against their own souls, saying, 'Am I not your Lord?' they said, 'Yea, we do bear witness.'"* This bearing of witness on the part of man by acknowledging God's existence even at birth, signifies that human nature impels us to believe in the existence and providence of a Supreme Being and revolts at every other form of atheism or scepticism.

Apart from the call of human nature, it is not possible for us, unless we are of perverted understanding, to reject the weight of universal evidence in support of God's existence, particularly the evidence of the pious and the devout, of the whole army of prophets and divine messengers who have risen from time to time amongst various peoples and in various countries.

A very strong proof about God's existence is to be found in the order which prevails in the physical and the moral world. Wherever there is order, wherever there is harmony, there must be a Mind behind, who brings about that order and harmony: for, it is unthinkable that various elements and different parts of matter, should, by themselves or by a freak chance, so adjust themselves as to bring about this order in the universe, or produce a logical chain of events in time.

The existence of a Sentient Being behind the ordered system of the universe is the constant theme of the Holy Quran. *"Verily in the creation of the heavens and the earth and the alternation of the night and the day are signs for men who reflect"* (III:190). Elsewhere, *"He hath created the seven heavens in harmony. Ye can see no fault in the Beneficent One's creation. Then look again, can you see any disorder?"* (LXVII:4) *"He created the*

heavens without pillars and set up mountains on the earth lest it might convulse with you; and He scattered therein all kinds of animals; and We sent down water from the clouds, and We made all manner of excellent things to grow therein" (XXXI:11). There are numerous verses of similar strain, that make an appeal to the reason and conscience of man by pointing out that the marked regularity which we notice in the movement of celestial bodies and the alternation of the seasons, and the wonderful adjustment strikes us in the organic world, afford an undeniable evidence of the existence of God. The advance of physical science is one long history of the discovery of order and harmony in the universe of laws of number and proportion that govern the external world. The science of chemistry has revealed the laws of combination of elements which have gone to make this world of matter. Astronomy has shown the wonders of the vast solar system, and yet the solar system we know is but an insignificant part of millions of systems, which never come into conflict with one another but produce an inconceivably grand harmony, the music of the spheres. The science of biology discloses wonderful adjustment of part to part, or part to whole, and of whole to environment. Geology narrates with mathematical precision the amazing story of the growth of this material habitation of ours. Now, all these phenomena of ordered life in the organic and in-organic world cannot be explained without belief in a Divine Reason and Designing Intelligence. Where there is intelligent action there must be an intelligent Being; therefore nature leads us to God. Finally, there are those who substitute for nature general laws. But do not laws suppose a legislator? And who can this legislator be, if not God?

Another strong argument which the Holy Quran adduces is that whatever we see all around us is subject to limitations; and limitations cannot be explained except by admitting the existence of a Supreme Mind that imposes the limitations. Every species of animal, for instance, has a limited span of life which may not be transcended. Every living organism is limited by the conditions of its environment. It cannot live and grow when placed outside its environment. It is to this law of limitations which governs all objects, animate or inanimate, including matter and

soul, that the Holy Quran refers in these words: *"He created every object, and then He defined its measures and set limits to it."* Indeed, it is impossible to deny quantitative laws operating in the universe—laws regarding weight, measure and number. How could mere matter, asks the theist, have an idea of weight, measure and number? How could inert matter so adjust itself to quantitative relations as to produce this beautiful world? The Holy Quran puts this question in these words: *"Have the objects been created of themselves or have they been their own creators, or have they created the heavens and the earth? Nay, they have no belief"* (LI:36,7).

Then the Holy Quran leads us to reflect over the unity in variety which is discernible in the vegetable kingdom. The wonderful ramifications of vegetable life, externally so divergent and varied, indicate on reflection a remarkable unity; and this unity leads us to the conception of an Intelligent Being whose Mind pervades all forms of life and imparts to it the unity. We read in the Holy Quran: *"He it is who sendeth down water from the sky, and therewith We bring forth buds of every kind: We bring forth the green blade from which We bring forth the thick-clustered grain; and from the date-palm, from the pollen thereof, spring pendent bunches; and (We bring forth) gardens of grapes, and the olive and the pomegranate, alike and unlike. Look upon the fruits thereof when they bear fruit, and upon its ripening. Lo! herein verily are portents for a people who believe"* (VI:100).

The hand of God is seen not only in plant life but also in human life—creation of man out of dust, propagation of his species, complexities of human life, development of the moral and spiritual sense of men, and, in fact, the regulation of the moral and spiritual order prevailing in the universe. The following is one of the most beautiful passages in the Holy Quran:

"And of His signs is this: He created you of dust and behold, you human beings, ranging widely!"

"And of His signs is this: He created for you help-mates from yourselves that ye might find rest in them, and He ordained between you love and mercy. Lo! herein indeed are portents for people who reflect."

"And of His signs is the creation of the heavens and the earth, and the difference of your languages and colours. Lo! herein indeed are portents for men of knowledge."

"And of His signs is your slumber by night and by day, and your seeking of His bounty. Lo! herein indeed are portents for people who heed."

"And of His signs is this: He showeth you the lightning for a fear and for a hope, and sendeth down water from the sky, and thereby quickeneth the earth after her death. Lo! herein indeed are portents for people who understand."

"And of His signs is this: The heaven and the earth stand fast by His Command, and afterwards, when He calleth you, Lo! from the earth ye will emerge."

"Unto Him belongeth whatsoever—is in the heavens and the earth. All are obedient unto Him."

"He it is Who produceth creation, then reproduceth it, and it is easier for Him. He is the Sublime Similitude in the heavens and in the earth. He is the Mighty, the Wise" (XXX:21-28).

But the foregoing arguments at best enable us to make the **inference** that God exists. Absolute **certainty**, however, cannot be attained except by revelation. When God Himself speaks, and His mighty words are realized in life, we transcend the sphere of logical inference, and directly experience Him in our life. Then we are no longer in doubt but find ourselves in the domain of **certitude**; and then it becomes absolutely impossible for us to deny God's existence any more than we can deny our own existence. The Holy Quran lays stress on this attribute of God in several places—the attribute of speech, by which He Himself gives evidence of His own existence. We read, for instance, *"And those who make sincere efforts to approach Us, most surely then do We show them the path that leads to Us."* From this we understand that God directly speaks to those who meekly walk along His path. Elsewhere we read, *"Eyes cannot reach Him, but He reaches the eyes"*. This verse beautifully signifies that human beings, finite as they are, cannot attain God by their unaided efforts, and that it is God Himself who responds to their call, and by His ceaseless revelations raises them to His Holy presence. Again, *"And when my servants inquire of Me, lo! I am at hand; I respond to the call of the caller when he calls to Me"*. Again, in Chapter XLI, 31-32, we read, *"Lo! those who say, our Lord is Allah, and afterward are upright, the angels descend upon them; saying;*

(Continued at the bottom of the next page)

The Missionary of Islam Speaks to America

By
H. J. Young

It has recently been the pleasure of the writer to attend a series of lectures given by Sufi Mutiur Rahman Bengalee, M.A., director of the Ahmadiyya Movement in Islam in America and editor of "The Moslem Sunrise." This series, delivered in the huge Auditorium Building in Chicago, Illinois, U.S.A., was well attended by a large and diversified audience and covered such a wide range of subjects as "The Palestine Problems," "The New World Order," and "The Unknown Life of Jesus" and extended from April 30, 1939 through May 7, 1939 and concluded Sunday evening May 14, 1939.

The speaker, in his first discourse, decried the injustice of the British government in establishing a national home for the Jewish people in Palestine, a land long sacred to Moslems, in view of the promises given by Britain to the Moslems in 1915 when she enlisted their support against Turkey and promised in turn to support an independent Arab state in the Holy Land.

The speaker further supported his contention by citing that for thirteen centuries Palestine had been the homeland of the Arabs, whereas history shows that the Jews occupied the country a scant one hundred years. Further, that all during the Moslem domination, peace among all creeds reigned; whereas, in less than twenty years of English protectorate bloodshed and civil strife have dominated.

Finally, the Sufi remarked, the Holy Land was not a

Fear nor grieve, but hear good tidings of the paradise which ye are promised. We are your protecting friends in the life of the world and in the hereafter".

According to Islam, God's messengers appear from time to time. They receive messages direct from God. Many of these messages are prophecies that are fulfilled at their appointed time; and, these, in their fulfilment, afford the strongest proof of Divine existence.

conquered territory and that Britain had no legal right to dispose of land that belonged, not to a vanquished enemy but to a friendly ally, namely, the Arab Tribes, who had rendered valiant assistance against Turkey.

The Sufi demanded:

1. Jewish immigration be stopped.
2. The alienation of land from Arabs to Jews be restricted.
3. National independence of Arabs be declared with minority rights guaranteed to existing Jews.
4. A representative government to be established for existing peoples with representation according to numerical strength.
5. The Mandate be terminated as soon as possible.

(It is significant that subsequent to the discourse given by the Sufi, the British government has issued a new declaration on the Palestine problem. This latest solution embraces almost substantially all of the demands made by the speaker and appears on its face to be the most equitable move made in this direction by His Majesty's government.

(The foregoing paragraph is the writer's own opinion based upon world current events.)

For his succeeding lecture the Sufi subjected Islam to a test of universal application to solve both the spiritual and material problems of the world. As brought out by the speaker the teachings of the Holy Prophet Muhammad enjoin upon his followers unfettered tolerance and respect for all creeds. In the light of Islam there were many prophets sent to many lands and all came from God. Islam emphasized the fundamental unity of all religions.

The solution of the present day wide spread economic and political disturbances offered by Islam was very enlightening and important. The speaker briefly outlined three important tests, which if applied would tend to alleviate and rather remove many of our present day evils.

First, if Islam were adopted in America, stated the speaker, it would prevent the accumulation and perpetuation of large estates, because upon the death of the testator, his estate would go neither by his will, nor by our present day laws of descent, but would be distributed to a large sphere of relatives extending to those of even remote consanguinity.

Second, the Zakat, or tax on any wealth above and beyond the needs of the individual, amounting to two and one-

half per cent to be collected and distributed to the needy by the government, would aid in more equally distributing wealth.

Third, Islam positively puts a ban on Interest. The speaker pointed out that all economists agree that there should be no interest paid on loans to be used for consumption. When a man borrows at interest to pay the expenses of his ordinary living, he is almost always unable to pay. Interest mounts rapidly and becomes usurious. As to interest for production, it affects labor which must pay through its efforts and stands a chance to lose. The capital is protected as it does not assume enough risks. Under the Islamic system of production which prohibits interest, both the capital and labor become the sharers of loss and gain. Hence there is no injustice.

The speaker also observed that the institution of interest is often responsible for war. The Great War could not be continued unless the governments of the belligerent nations raised money on interest. No nation would be prepared to bear the heavy burden laid down on it by the devastating war.

(This last solution bears keen scrutiny and investigation in America where a huge and mounting public debt bearing interest and a likewise increasing amount of interest bearing private obligations are creating a condition which may some day catapult this country into national bankruptcy).

For his final lecture the Sufi spoke on the Unknown Life of Jesus. In his introduction the speaker gave a brief summary of a book under the above title by a Russian traveller Nicholas Notovich who as a result of his explorations maintained that Jesus spent his years from 13 to 29 in India. Mr. Bengalee then vividly described that Jesus was put, but did not die, on the cross. He was in a state of unconsciousness and was restored to health by his friends and followers, and then went to India where the remainder of the twelve tribes of Israel lived and there fulfilled his mission.

This was a very startling revelation, which the Sufi very logically proved both by deduction and by actual records discovered in research. It is needless to say that were this contention universally accepted it would shake the very foundation of traditional Christianity, namely the Resurrection.

How I Embraced Islam

By MRS. INEZ CLUFF (Sister Saleha)

To make myself clear, I will refer to my former experience while in much perplexity and earnestly seeking the true way and praying to be led to God and His wonderful light. I was groping in darkness, as it were, and one night on retiring I earnestly prayed for more light and unity with God. I had a strange dream in which I was walking in a deep valley in which were many trees, and deeply shadowed. I seemed to have lost my way and was wandering about when I came to a clearing. Also it was almost twilight when I came out in the clearing. I looked up to see the sky overcast with black clouds which hung low and I was very weary and a long way from home and I despaired of finding my way, and in my dream I began to cry to God to help me and lead me out, and when I looked up I saw a golden anchor let down to me by a golden chain of eight links, and a voice said "Seek farther and you shall find." And my dream ended and I awoke and pondered much what the dream meant. I related the dream to my friends but none understood the dream. That was in February of 1931 and I felt urged to continue my search for Truth until in the fall of 1935 I met an Ahmadiyyat Moslem lady who showed me the way of Islam, which I studied earnestly and found much which impressed me so fondly as the light I was seeking.

So I decided to become a Moslem which I did this last year of 1938 and where as I was so burdened before and could not find peace, now Praise God, my burdens have rolled away and I have such peace as I never knew before. So now I know what Jesus meant when he said, "Come all ye weary and heavy laden and find rest for your souls."

And so I say to all who are burdened and seeking peace and truth, come and try Islam's way and find peace and rest. It is my earnest desire to help all others to find this glorious and wonderful way. May God's peace and blessings be on this great movement and all its ministers.

Who Was Sacrificed, Ishmael or Isaac?

There has been considerable controversy regarding the son whom Abraham sacrificed Ishmael or Isaac?

St. Paul contended that Abraham had two sons, the one by a handmaid, the other by a free woman. But he (Ishmael) who was of the handmaid was born after the flesh; but he (Isaac) of the free woman was by promise.

A careful study of the Bible will make it evident that Paul's assertion is groundless. The old Testament makes several statements which disprove the theory that Ishmael was born after the flesh as Paul and other Israelites were prone to think, and further proves that his birth took place in complete accordance with the promise that God had given to Abraham before Ishmael's birth and in response to his long and continuous supplications.

According to the Book of Genesis, Ishmael's birth, even the name fulfilled a promise. Some specific statements alluding to this subject are:

"And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, behold to me Thou hast given no seed; and 'lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, 'This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir'. And he brought him forth abroad, and said, 'Look now toward heaven, and tell the stars, if thou be able to number them'; and he said unto him, So shall thy seed be'."—(Genesis, 15:2-5)

The above quotation shows that God had promised Abraham a son, and that the son would be blessed and honoured, and that he was to be Abraham's lawful heir.

Hagar, the mother of Ishmael also received glad tidings from God that a son would be born to her who would be called Ishmael. The following verse points out that Hagar enjoyed perpetual communion with God, and that she was not a mere handmaid of Sarah as the Israelites have represented her to be:

"And the Angel of the Lord said unto her, (Hagar) I will multiply thy seed exceedingly that it shall not be numbered for multitude. And the angel of the Lord said unto her, 'Behold

thou art with child and shalt bear a son and shalt call his name Ishmael, because the Lord hath heard thy affliction'." (Genesis, 16:10, 11.)

The construction of the word Ishmael reveals that God had heard Abraham's prayer for a son. The word Ishmael is composed of two separate words, *samia*, meaning he heard and *eil*, meaning God, so that the combination of the two words mean that "God heard." Hence the name of Ishmael signifies that Abraham had addressed incessant implorings and entreaties to God to bless him with a son and that God had granted his request and a son was born to him who was named Ishmael.

"And as for Ishmael, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation."—(Genesis, 17:20.)

Moreover there are Biblical scriptures which support the fact that Hagar was commanded by God to take care of Ishmael. This unusual kindness of God toward Ishmael at a time when he was actually in the jaws of death upholds the fact that Hagar's son was something more than a mere handmaid's son, also that God was with Ishmael.

"And God heard the voice of the lad (Ishmael) and the angel of God called to Hagar out of heaven, and said unto her, 'What aileth thee Hagar? fear not; for God had heard the voice of the lad where he is. Arise lift up the lad, and hold him in thine hand for I will make him a great nation: And God opened her eyes and she saw a well of water; and she went and filled the bottle with water and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness and became an archer.'"—(Genesis, 21: 17, 18, 19, 20.)

God had made a covenant with Abraham and his seed that every manchild among them should be circumcised. Ishmael was also included in this covenant as he was circumcised when he was thirteen years old.

"And God said unto Abraham, thou shalt keep by covenant, herefore, thou and thy seed in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every manchild among you shall be circumcised."—(Genesis, 17:9, 10)

Thus, it is without doubt that Ishmael was offered for sacrifice, because throughout the Old Testament we find that in accordance with the old Law, only the first born issues of both men and animals were offered for sacrifice.

because the first born child was considered preferable to all other children. For instance the Bible states:

"And Lord spake unto Moses, saying, sanctify unto me all the first born, whatsoever openeth the womb among the children of Israel, both of man and of beast is mine."—Exodus 13:1, 2.)

"If a man have two wives, one beloved, and another hated, and they have borne him children, both the beloved and the hated; and if the first born son be her's that was hated. Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved first born before the son of the hated, which is indeed the first born. But he shall acknowledge the son of the hated for the first born by giving him a double portion of all that he hath: for he is the beginning of his strength, the right of the first born is his.—(Deut. 21:15, 16, 17.)

Therefore, since Ishmael was fourteen years older than Isaac, it must necessarily be assumed that according to the Old Law, Ishmael, the first born, was sacrificed.

Despite the fact that the Israelites claim that Isaac was offered for this great sacrifice, there is no reminiscence of this great sacrifice among the Israelites. On the other hand, the Holy Quran claims that Ishmael was offered to undergo the renowned immolation, but unlike among the Israelites, God has made a pilgrimage to the Holy Temple of God one of the fundamental principles of Islam, the observance of which is obligatory on every Moslem who possesses the means to do so, and has thus kept alive forever the blessed memory of the holy pair (Ishmael and Hagar) which is celebrated every year at Mecca in all seriousness and solemnity.

Hence there are four definite reasons why Ishmael was offered for sacrifice in place of Isaac.

First that Ishmael was born according to promise in answer to Abraham's supplications.

Second: That the word Ishmael, which God admonished Hagar to name her son, means God heard.

Third: That according to the old Law the first born was always offered for sacrifice and Biblical history proves that Ishmael was fourteen years older than Isaac.

Fourth and lastly, this day is commemorated among the Moslems in memory of Hagar and Ishmael and the great sacrifice.

The Glory That Was Spain

By

MISS NINA SLAUFFER

The relentless march of time has failed to blot out the teachings and the religious philosophy which Muhammad gave the world more than thirteen centuries ago. From the desert Bedouin to the Egyptian ruler, the faith still lives and flourishes; even today, over five hundred million adherents of Islam still follow the simple religious rites which he set forth.

Moslem culture, civilization and architecture have been respected all over the world. For centuries their buildings have beautified the Mediterranean countries and the lands of the Tigris and Euphrates with an architecture of arabesques and gracefully swollen domes. The followers of Islam preserved and elaborated the ancient Grecian learning that was to help educate Europe, and evolved a culture, art, and science peculiarly their own.

The Moors conquered Spain and brought to a darkened Europe a brilliant light from the East. It was in this country that Arabian civilization reached a peak which it did not attain elsewhere. The Moslems founded universities and taught the Greek classics which the Latin West did not discover until the late Middle Ages. Sciences flourished as well as the intricate studies of mathematics.

Moorish architecture has been admired down to the present time. The Alhambra, perhaps the best known as well as the most beautiful architectural monument of this period, is visited each year by thousands of tourists. This famous building has been discussed by many famous writers, and it has been the theme for many songs and stories for several generations.

Traces of this great culture are still evident in war-torn Spain. Even revolutions, decadence, and ignorance have never been able to erase the past merits of the University of Cordova. The same is true with the city of Granada. Under the Moorish rule this city, with its picturesque streets, its palaces and cupolas attained an almost matchless splendor.

Granada, the last stronghold of the Moors, was con-

quered by King Ferdinand and Queen Isabella in the year 1492; nevertheless its prosperity continued until 1610, when a decree was issued which expelled the Moors from all parts of Spain. This was a blow which struck at the industrial as well as the cultural centers of the country, and it was this edict which was responsible for the downfall of Spain.

When the Moors were forced to leave Spain, the country went into a decline. The power that the Moslem Spain had exercised over the other countries began to dwindle, and her supremacy over land and sea was ended. Generations have passed but Spain has never recovered her former power; however, the Alhambra, the spires, palaces and cupolas of Granada, and even the University of Cordova still mutely acclaim "the glory that was Spain."

Future Religion of Mankind

1. In the case of Islam, its ability to survive the decline of its temporal power stands well proved. The political prestige of Islam was shattered quite at the commencement of the Modern Era; but in spite of the loss of this sustaining factor Islam remains a world factor even today.

2. The political power of Christianity is fast on the wane; and its ability to survive a vital loss of this kind being unproved, it is quite on the cards that, with the rise of new powers and new world factors now in the process of coming into play, it may easily be relegated to a position of insignificance.

3. This conclusion seems all the more likely when we take into consideration the fact that scholars of note among Christians have begun to repudiate those specific beliefs and ideas which distinguish Christianity from other religions, e.g., the position and authority of the Bible as a revealed book; the divinity of Jesus Christ; the doctrine of his sonship; and the universality of his mission. The case these scholars make is so weighty and strong that the Church is helpless against this tendency in the thought of its enlightened followers.

4. But the greatest danger to Christianity springs from its inability, more or less avowed now, to solve those problems of individual and corporate human life which the mod-

ern man must either solve without loss of time or see blasted in a day the glorious fruit of centuries of patient toil and progress. Family life, sex relations, and the economic life of individuals as well as nations, the standard of morality and sense of justice in national and individual conduct—all these, instead of functioning smoothly as stabilising factors, have degenerated into so many storm centers. With regard to some of these and allied questions Christianity stands so irrevocably wedded to the existing order that if one has to go, the other cannot stay: with regard to others, it has no idea where the trouble lies, nor how to put the matter right.

5. Islam, on the other hand, has definite remedies to suggest, and the world can be seen driven by the force of circumstances, to accept these remedies. For instance, study the line of evolution which the law relating to divorce is taking in Europe and America; the probable future of monogamy; and the trend of measures calculated to bridge the gulf between Capital and Labour. In all these spheres of human life there is a clear drift towards the Islamic basis for arranging the life of human beings.

It is therefore reasonable to conclude that the future religion of mankind is going to be not Christianity but Islam.

—From Review of Religions, condensed by World Christianity.

Islamic Formulas and Expressions

1. La-ilaha illallah Muhammadur Rasoolullah.
There is none worthy of worship but Allah and MUHAMMAD is His Prophet.
2. Ashhadu alla ilaha illallahu wahdah la shareeka lahuu wa ashhadu anna Muhammadan adbdohu wa Rasooluh.
I bear witness that there is none worthy of worship but Allah—One without a partner; and I bear witness that MUHAMMAD is His servant and Prophet.
3. Bismillah.
Said before eating, drinking or starting anything. (In the Name of Allah.)
4. Alhamdulillah.
All praise belongs to Allah. (In answer to "how are

- you," after eating or drinking and when you hear some good news.)
5. Assalamo Alaikum.
Said instead of good morning, goodbye, and so forth. (Peace be unto you.)
 6. Wa Alaikumussalam.
Answer to above. (And unto you be peace.)
 7. Allahu-Akbar.
To start prayers and call to prayer. (God is Most Great.)
 8. Insha-Allah.
Said while promising to do anything. (If it be the will of God.)
 9. Jaza kumullahul-khaira.
Said instead of "thank you." (May God grant you good reward for this.)
 10. Kassarallahu Khairakum.
Another phrase used instead of "thank you." (May Allah increase good things for you.)
 11. Labbaik.
Said in reply to the call. (Here I am.)
 12. La haula wala quwwata illa billahil aliyyil azeem.
Said (1) to express one's weakness; (2) after yawning; (3) and to avoid bad influence. (There is no power to shun evil or attain good but in Allah the High, the Great.)
 13. Sallallahu alaihi wasallam.
Said with the names of the Master-Prophet MUHAMMAD and all other Prophets. (May Allah shower His blessings and peace upon him.)
 14. Astaghfirullah.
I ask forgiveness of God.

Facts And Forces

The Turkish Religious Policy

According to the Turkish paper *Al-Jihad*, Turkey since the death of the dictator Ataturk has begun to modify her policy with reference to religion. "Only a few days passed before the religious leaders appeared on the scene in the life of Turkey. Arabic letters are regaining their position." Elements which were supporting the irreligious policy were removed from the cabinet in Angora. As

minister of Foreign Affairs has been named a man "whose sincerity and enthusiasm toward Islam are no less than those of the new president." It is expected that the government of Turkey will seek to place diplomatic relationships with the Arab Orient "on a basis of Islamic community spirit."

—Syria-Palestine Translation Service

President Roosevelt on the Forces of Religion

A solution of the problems that ever more darkly overshadow the world today is impossible without recourse to the forces of religion. By this, I mean recognition by men and nations of the spiritual power beyond ourselves which makes for righteousness, which transcends the order of mundane culture and enters the penumbra of divine mystery. . . . In the bitter conflict of principles and policies which we witness today, the American nation will continue to sustain before the world the torch of complete liberty of conscience. Beyond the turmoil of the passing day we seek for peace, the peace that passeth understanding. With us freedom and order are moral requisites. Without freedom all is chaos.

—Zions Herald (May 3, 1939).

Equality Spoils Women's Charm, Germany Is Told

The modern emancipation of women was assailed in an article by Karl Kynast appearing today in the periodical Race.

Kynast asserted that since their emancipation women "have become less charming and less desirable to men of normal feeling."

He said the emancipation is a "serious danger to the Nordic race."

"The Nordic women apparently desires to be equal to man in everything, or at least to resemble him," he declared.

The writer blamed the emancipation movement on the development of liberalism and Marxism, with ever increasing participation of Jewish men and women.

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Mass invasion by women into the professions is injurious from the viewpoint of race biology, according to Kynast, who said it prevented marriage and the foundation of families.

"Gifted women must not study or enter into competition with men, but must transmit their valuable capacities to their children," he declared.

"Money spent on the education of women for higher professions would better be spent on doweries."

Overindulgence in sport by women also was condemned.

"The passion for sport must not become an obstacle to maternity," he wrote. "Certain sports such as fencing and equestrianism tend to render women masculine. Feminine men would be objects of ridicule in the third reich, but masculine women still do not receive the sharp condemnation due them."

He further condemned the "foolish fashions" of tanned color for faces, the "slender line," and "comradeship marriages," which were described as "American import articles."

—Chicago Daily Tribune

The Moslem Missionary Proposes to Show Us the True Way of Allah and of The Prophet

By P. L. Prattis

Americans are so busy "saving" the heathen in foreign lands: the countries of Africa, Japan, China, India, from "Greenland's icy mountains to India's coral strands," that it is difficult to escape a sense of shock when one comes face to face with one of the "heathen" who has come to America to "save" us.

But that is the actual mission of Sufi M. R. Bengalee, head of the Ahmadiyya movement of Islam in America and editor of the Moslem Sunrise, who is in this city this week to deliver a series of lectures at his mission's headquarters at 6311 Frankstown avenue.

Sufi Bengalee has been in the United States 10 years and now modestly confesses that he has a good number of converts, most of whom are organized in missions in Chicago, Cleveland, Indianapolis, Detroit, Kansas City, Mo., Washington, Pa., and this city.

He has proselyted among white and black.

Brings Races Together

"The whites tell me to leave the blacks alone" commented Sufi Bengalee to The Courier, "and the blacks tell me not to take my message to the whites, but I end up by bringing my message to both white and colored.

Of course, it is the purpose of Bengalee to persuade Americans to exchange Jesus for Allah and the concepts of the Bible for those of the Koran.

Islamic Tenets

Specific peculiarities of Islamism which are impressed upon his followers are:

1. Liberation of women by establishing the equality of both sexes,

safe-guarding their rights and liberties and raising their status.

2. Absolute veto on all intoxicants.
3. The furnishing of humanity with the noblest practical ethics.
4. The promotion of science and education.

Sufi Bengalee comes from Qudian, India. He was sent to the United States because his sect believed that America needed to be helped.

He was also distressed by the color situation in America and was hopeful that the tenets of his (Bengalee's) religion would help to solve it.

"But what about the untouchables in India?" he was asked. "Aren't they worse off than the colored here?"

He would not admit that they were. In some things, the American colored is worse off, Bengalee believes; in others, the untouchable. But his religion is trying to help both.

(Pittsburgh Courier)

In The Kaaba

Here in Thy house I stand. Thou mak'st me one
With all within the depths and on the height.
Thy Universe encircling star and sun,
Boundless domain o'erspreading day and night,
Surrounds me; yet not *this* my heritage.
'Tis some dim spark where clouds of darkness roll,
Some unknown symbol on an unseen page—
A glimpse of Thee faith-flashed upon my soul!

From nothing I, from darkness came my light,
Thy breath gave life—which is eternity!
So I, a being ever in Thy sight,
Once having been shall never cease to be.
Say, am I but a dream in endless sleep?
Dispel the dream, or let its veil be riven.
Show me within myself Hell's deepest deep,
And in myself the highest height of Heaven!

Thou art above them all, and my return
From earth and hell and heaven is to Thee.
Wrapt in Thine own, my being still doth yearn
To find in Thine its immortality,
Of Thee, from Thee, and unto Thee I move
In endless motion born of endless might.
Thy best is for me—Mercy, Grace and Love;
The fire of Hell shall burn with Heaven's own light.

NIZAMAT JUNG.

—(Islamic Culture)

Sex-Repression is a Monstrous Sin

By Sufi M. R. Bengalee

The world is consciously or unconsciously coming to recognize and accept the truth of Islam. Thirteen centuries ago when Celibacy and sex-repression used to be looked upon as one of the holiest and cardinal teachings of Christianity, Islam promulgated the truth, "No Celibacy in Islam." The Holy Founder of Islam laid an especial emphasis on the sanctity of marriage when he said, "Marriage is both my precept and practice (sunnat); those who do not follow my injunction are not of me."

So many centuries have passed since these words of truth were uttered. On account of this highly-wise teaching, Islam has been made a target of a severe vilification by the so-called torch-bearers of light—the Christian Missionaries. But, glory be to God! Light is sure to overcome darkness! Today even a Christian minister, without knowing that he is preaching the truth of Islam, has to confess that sex-repression is a monstrous sin.

It really is a flagrant example of the triumph of Islam over the traditional Christianity. In proof of the above statement I quote below the sermon of Rev. Haynes Holmes of New York. This speech was published in almost all the leading newspapers of the United States of America. The following is quoted from a leading paper of Detroit, Michigan:—

"New York, July 15—Many of the men and women at the Community Church, one of the best known and most fashionable churches in New York City, at Park Avenue and Thirty-Fourth Street, were startled by the sermon of the Rev. John Haynes Holmes. He spoke on 'Sex: Are There Any Standards?'

"In the course of his sermon he said: 'I have no use for asceticism in sex relations. Repression of the sex instinct is as unwise and wrong on the one side as gross sensual indulgence on the other. The Christian Church is guilty of a mon-

strous sin in having cultivated asceticism and repression with the base idea that there is something sinful about sex, and that there is therefore virtue in putting it altogether out of one's life.

"What we have to remember is that sex may be as beautiful as it is natural—at once the loveliest and most normal expression of the deepest instincts of human nature. I would base all that I have to say to you today on the idea of the sanctity of sex. To the pure and true lover, sex is the greatest sacrament of human life.

Must Be Protected

"It is just for this reason that sex must be protected by rigid codes of discipline and uplifted to high levels of dedication. Just because sex life is sacred, it must never be made common or unclean. To use it flippantly, selfishly, promiscuously, is a profanation more terrible than the desecration of an altar. Not the priest who regards sex as a sin, but the normal man or woman who regards it as an exaltation of love and life, must be the first to guard it from degradation.

"It is because I would elevate, exalt, beautify and sanctify the sex life that I would insist upon most rigorous standards. What are these standards?

"Sex relations shall be joined only on the basis of love. This outlaws on the one hand, marriage for convenience, or support, or any other worldly motive, and on the other hand all relations for mere selfish enjoyment or gratification.

"Sex relations shall continue only on the basis of love. This permits divorce—the ending of the outward bond at the same time the inner sanction is ended."

What is Islam?

Islam is the religion which is wrongly called Mohammedanism.

1. Islam means:

- (1) Peace
- (2) Resignation

The significance of the name Islam is the attainment of a life of perfect peace, and eternal happiness through complete resignation to the Will of God.

2. Absolutely uncompromising monotheism is the central teaching of Islam. "La-Ilaha, Illallah Muhammadur-Rasululla." "There is none worthy of worship but one and the only God (Allah), who possesses all excellences, and Muhammad is His prophet." This is the most important doctrine of Islam. Furthermore, Islam helps us to establish a permanent relationship with God and to realize Him during our earthly life as our Helper in all our affairs and undertakings.

3. Islam requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Budha and Confucius. Islam represents the completion of the mission of all the prophets from the earliest dawn of history: that in fact all the prophets of God came with one and the same mission. Thus Islam establishes peace between all religions.

4. The Quran, the Moslem Scripture—the word of God was revealed to the Master-prophet Muhammad over thirteen hundred years ago and has been preserved intact without the slightest change. There are millions and millions of Moslems who know the whole Book by heart. It is an inexhaustible mine of spiritual truths which satisfy the needs of all peoples of all countries.

5. The establishment of true democracy and universal brotherhood without any discrimination of caste, creed, colour or country is the unique and unrivalled distinction of Islam. Islam has not only propounded but fulfilled and realized the splendid principles of democracy in the actual life and action of human society.

6. Following are a few of the specific peculiarities of Islam:

- (a) Liberation of women by establishing the equality of both sexes, safe-guarding their rights and liberties and raising their status.
- (b) Absolute veto on all intoxicants.
- (c) Solution of economic problems.
- (d) The furnishing of humanity with the noblest practical ethics.
- (e) The promotion of science and education.

7. Following are some of the obligatory duties of Islam:

- (a) Daily prayers.
- (b) Fasting in the month of Ramadan.
- (c) Fixed almsgiving and charity.
- (d) Pilgrimage once in one's lifetime, provided circumstances allow.

8. According to Islam life after death is the continuation of life on earth. Heaven and Hell begin right from here. Heaven is eternal and everlasting, while Hell is only temporary. Hell is as a hospital treatment for the human soul which, as soon as it is cured, goes to Heaven. Heaven is the attainment of a life of everlasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities that have been implanted in man.

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